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## BOOK NOTICES

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**Lives Worth Living.** By Emily Clough Peabody. Chicago: The University of Chicago Press, 1915. Pp. xiii+187. \$1.00.

Objection has been fairly made that the Sunday-school curriculum is prepared for boys and young men. Biblical narrative is largely concerned with men, and even heroic biography outside the Bible is chiefly masculine. Of course, great lives, whether of men or of women, are stimulating to both girls and boys. We should not wish to confine the ideals of girls to those that are feminine. Yet there is undoubtedly a need for good textbooks that deal with the religion and the religious and social problems of women.

Mrs. Peabody has made use of a unique pedagogical device in the organization of her book. She presents for one lesson a biblical character, e.g., "Lydia, the Christian Business Woman"; for the next lesson she studies a modern problem suggested by the biography, in this case "Woman's Place in Industry." The plan gives a vitality and interest to the course.

The work is very well done. There are good teaching suggestions; a limited bibliography of work outside the class; some good poetry gives a literary quality to the presentation.

The course extends to only thirteen chapters, and thus offers an excellent three months' study for a young woman's class in Sunday school or Christian Association.

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**Creed and Curriculum.** By William Charles O'Donnell, Jr. New York: Eaton & Mains, 1914. Pp. 119. \$0.75.

The subject of religious instruction in the public schools is here treated with great earnestness. The author stands squarely by the American principle, but still believes that the essence of religion may be taught in the public schools. He gives numerous quotations from educational authors who hold that religion is an essential of education, and argues from the whole history of education from primitive man to recent times. He presents with approval the systems in vogue abroad. The manifest difficulties of the American situation he would meet by limiting religion to its great essential—belief in God as the sanction of all morality. But the problem is not so easily solved. In any practical working out of the matter there is no such reality as a common religion. Belief in God may mean much or little, and the way in which such faith is taught would depend entirely upon the teacher. To make the teaching of religion obligatory upon the teacher would cer-

tainly be very unfortunate. It is doubtful whether the English and European systems offer any success which would encourage us to follow their examples.

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**The City Institute for Religious Teachers.**

By Walter Scott Athearn. Chicago: The University of Chicago Press, 1915. Pp. xiv+151. \$0.75.

The problem of teacher training is ever to the fore. Within the last few years a new effort has been developed to perform this work by co-operation among the churches of the community. The most notable and successful of these attempts was made by Professor Athearn at Des Moines, Iowa. He built up an institute where serious work of high grade has been done by a group of students through a three-year course. He secured teachers for his classes whose ability was often equal to that of college grade. He emphasized the school idea, deprecating mere enthusiasm and inspirational meetings. He secured the response of the community and the co-operation of the churches, and actually succeeded in training a body of effective teachers.

The results of this experiment, the details of organization, the plans for promotion, the suggestions for curriculum, and so forth are given in this convenient little book. Pastors and Sunday-school workers would do well to study this scheme, for there is no community where some similar institute could not be successfully carried out. There are some hundreds of community training schools now in operation. Many of them would be more successful if they gave better heed to Professor Athearn's suggestions.

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**Unity and Missions.** By Arthur Judson Brown.

New York: Revell, 1915. Pp. 319. \$1.50.

The largest contributions being made to Christian unity are doubtless in the mission field. This work of Dr. Brown presents the material in admirable form. The reader will find in it not only a statement of what is actually being accomplished in co-operative activity in the foreign field, particularly in China, but he will find these facts given their place in a broad philosophical outlook. Dr. Brown's acquaintance with his field is too well known to need more than mention. The most serious criticism to be passed upon the book is the author's failure to grasp some of the historical difficulties under which certain denominations like the Baptists and Episcopalians approach the problem of co-operation. This particularly appears in